Corona virus ki waba mein Qurbani ka masla

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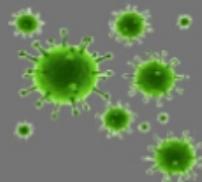
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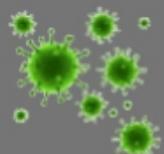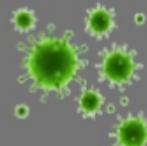
Corona virus ki waba mein Qurbani ka masla

Coronavirus ki wajah se zaahir huwe sangeen masaail mein ek masla yeh hai ki logon ki ghareebi badh gayi hai yahi wajah hai ke jahaan log wabaayi bemaari ka shikaar ho kar badi ta'dad mein mar rahe hain wahien bahut saari amwaat (deaths) bhook aur tangi ki wajah se ho rahi hain. Yeh is waqt ka bahut sangeen masla hai, samaaji aur infiraadi taur par logon ki khidmat aur madad ki jaa rahi hai taaki corona mutassireen (effected) aur bhook se marne waalon par qaabu (control) paaya jaa sake. Allah ﷻ har tarah se hamaari hifaazat farmaaye aur maaldaaron ko logon ki madad karne ki mazeed taufeeq ata farmaaye. Aameen! Hum ne Ramadhan ka mubarak maheena lockdown mein guzaara, ab Eid-ul-Azha ki Namaz aur Qurbani ka masla hai. Mujhe ummeed hai ke Allah ﷻ mominon par rehmat barsaayega aur Eid-ul-Azha ki Namaz ek saath Eidgaah mein ada karne ki sa'adat naseeb farmaayega, In Sha Allah.

Qurbani ke talluq se barelvi hazrat ke idaare "Jamia Nizamiyah, Hydrabad" ka ek fatwa in dinon Social Media par badi tezi se viral ho raha hai, tasdeeq (tehqeeq) ke liye mere paas bhi yeh fatwa kaayi baar bheja gaya, jawaab dete dete thak gaya aur aakhir mein mukhtasar tehreeri jawaab dene par majboor hona pada jabki main in dinon gharelu kaam ki wajah se kaafi uljhan ka shikaar hun.

Us fatwe ka khulaasa yeh hai ke "Qurbani ke dinon mein Qurbani karna hi behtar hai lekin agar aap Qurbani ke dinon mein Qurbani na kar saken to us ke baad Qurbani ka jaanwar ya us ki

qeemat faqeeron aur miskeeno par sadqa kar den." Darasal is fatwe se logon ne yeh samajh liya ke in dinon lockdown ki wajah se ghareebi ziyadah hai is liye Qurbani ki jagah par us ki qeemat ghareebon par sadqa kar di jaaye halaanki fatwe mein yeh baat nahi hai. Fatwe mein 12 Zil-Hijjah (Ahnaaf ke yahan teen (3) din aur Quran-o-Hadith ki roshni mein chaar (4) din Qurbani jaaiz hai) tak Qurbani ke asbaab na ban paayen tab qeemat sadqa karne ki baat kahi gayi hai. In halaat ke tanazur mein is tarah ka fatwa Dar-ul-Uloom Deoband ka bhi hai.
Fatwe se hat kar yeh behas logon mein bhi chal rahi hai ke in dinon Qurbani ki jagah us ki qeemat ghareebon par sadqa karna kaisa hai?
Qurbani ka doosra koi badal nahi hai, muta'ayyan waqt mein mashroo' (Quran-o-Hadees se saabit) tareeqe par janwar zabah kar ke us se Allah ﷻ ka taqarrub haasil karna Qurbani kehlaati hai, jaisa ki Allah ﷻ ka farmaan hai:

لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ

Tarjumah: Allah ﷻ ko qurbaniyon ke gosht nahi pahunchte na un ke khoon balke use tumhaare dil ki parhezgaari pahunchti hai, isi tarah Allah ne jaanwaron ko tumhaara mutee' kar diya hai ke tum us ki rehnumaayi ke shukriye mein us ki badaaiyaan bayan karo, aur neik logon ko khush-khabri suna dijiye.
(Surah Al-Hajj: 37)
Is Aayat se wazeh taur par ma'loom hota hai ke Qurbani ka maqsad jaanwar zabah kar ke Allah ka qurb haasil karna aur apne andar parhezgaari paida karna hai. Is Aayat se teen Aayat pehle

Allah ne yeh bhi kaha hai "وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا" ke "hum ne har ummat mein Mansak (Qurbani) muqarrar kiye" aur Mansak kehte hain Allah ke taqarrub ke liye jaanwar zabah karna isi liye aage chaupaayon (بهيمة الأنعام) ka zikr hai.

Qurbani ibadat hai aur ibadat tauqeefi hoti hai, us mein apni taraf se qayaas ka koi dakhal nahi hai, is liye Qurbani usi tarah anjaam di jaayegi jis tarah Allah aur us ke Rasool ne hamein ta'leem di hai. Qurbani ka jaanwar wahi hona chahiye jis ka zikr Quran-o-Hadees mein hai, Qurbani mein doosra jaanwar nahi chalega yahan tak ke jaanwar ki sifaat (quality) bhi muta'ayyan (fixed) hain aur usi waqt mein Qurbani karna jaaiz hai jo Shari'at ki taraf se muta'ayyan hai, apni taraf se aage peeche bhi nahi kar sakte hain, chunanche Nabi ﷺ ka farmaan hai:

مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَإِنَّهُ قَبْلَ الصَّلَاةِ وَلَا نُسُكَ لَهُ

***Tarjumah*:** Jis shakhs ne hamaari Namaz ki tarah Namaz padhi aur hamaari Qurbani ki tarah Qurbani ki us ki Qurbani sahih hue lekin jo shakhs Namaz se pehle Qurbani kare woh Namaz se pehle hi gosht khaata hai magar woh Qurbani nahi.
(Sahih Al-Bukhari: 955)

Is Hadith ne bilkul wazeh kar diya ke Qurbani usi soorat mein pesh ki jaayegi aur Allah ke yahan usi waqt qabool hogi jab Rasoolullah ﷺ ki Sunnat ke mutabiq hogi, warna woh Qurbani nahi jaanwar ka gosht hai jaisa ki ek Sahabi ne Namaz-e-Eid se pehle Qurbani kar li to Aap (ﷺ) ne kaha: "شَاتُكَ شَاةُ لَحْمٍ" ke "tumhaari bakri gosht ki bakri hue." **(Sahih Al-Bukhari: 955)** Zara

andaza lagaayen ke Qurbani mein jab ma'mooli waqt ki taqdeem (jaldi) aur takheer (late) nahi kar sakte hain to us ki qeemat ada karna Qurbani kaise kehlaayegi? **Coronavirus jaise mohtaajgi (ghareebi) ke waqt bhi Qurbani ki qeemat ada karna Qurbani nahi hogi.** Nabi ﷺ ke zamaane mein bhi tangi ka mauqa' aaya lekin Aap (ﷺ) ne Qurbani ke mauqe par us ki qeemat sadqa karne ko nahi kaha, Sahih Bukhari ki is Hadith se andaza lagaayen. Nabi-e-Kareem ﷺ ne farmaaya:

مَنْ ضَحَّى مِنْكُمْ فَلَا يُصْبِحَنَّ بَعْدَ ثَالِثَةٍ، وَبَقِيَ فِي بَيْتِهِ مِنْهُ شَيْءٌ، فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ، قَالُوا: يَا رَسُولَ اللَّهِ نَفْعَلُ كَمَا فَعَلْنَا عَامَ الْمَاضِي، قَالَ: كُلُوا، وَأَطْعِمُوا، وَادَّخِرُوا، فَإِنَّ ذَلِكَ الْعَامَ كَانَ بِالنَّاسِ جَهْدٌ فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا

Tarjumah: Jis ne tum mein se Qurbani ki to teesre din woh is haalat mein subah kare ke us ke ghar mein Qurbani ke gosht mein se kuch bhi baaqi na ho. Doosre saal Sahaba-e-Kiraam Radhiallahu Anhum ne arz kiya: Ya Rasoolallah! Kya hum is saal bhi wahi karen jo pichle saal kiya tha. (Ke teen din se ziyada Qurbani ka gosht bhi na rakhen). Nabi-e-Kareem Sallallahu Alaihi Wasallam ne farmaaya ke ab khaao, khilaao aur jama karo. Pichle saal to choonke log tangi mein mubtala the, is liye main ne chaaha ke tum logon ki mushkilaat mein un ki madad karo.
(Sahih Al-Bukhari: 5569)

Khulasa-e-Kalaam yeh hai ke Qurbani mein jaanwar zabah karna hi maqsood hai lehaza jin ko Allah ne Qurbani karne ki taqat di hai woh Sunnat ke mutabiq jaanwar ki Qurbani karen. Jahan tak corona virus ke masaail ka talluq hai to is silsile mein kuch ghuzaarishaat (requests) pesh-e-khidmat hain.

◈ Pehle jo log ek family ki taraf se kayi kayi Qurbani karte the woh

is saal poore ghar waalon ki taraf se ek hi jaanwar ki Qurbani karen, yeh sab ki taraf se kaafi ho jaayega aur baqi paison ko mohtaajon aur ghareebon par sadqa kar den. Ek jaanwar ki Qurbani poore ghar waalon ki taraf se sirf is saal ke liye nahi hamesha ke liye saabit hai.

◈ Kuch log bade jaanwar mein kayi kayi hisse lete hain woh is saal ek hi hissah ghar ke sarparast ki taraf se len aur baaqi paison ko sadqa kar den.

◈ Mayyat ki taraf se Qurbani saabit nahi hai phir bhi bahut se log mayyat ki taraf se Qurbani karte hain, un logon se guzaarish hai ke mayyat ki taraf se maali sadqa karen aur corona se mutassir (effected) logon ki madad karen.

◈ Agar aap Qurbani kar ke us ka saara gosht ghareebon mein taqseem kar dete hain to bhi aap ki Qurbani sahih hai yahan tak ke aap apni Qurbani doosre mohtaaj ko de sakte hain ya doosri jaghon mein bhi bhej sakte hain taake woh aap ki Qurbani ke gosht se faida utha saken, khaas taur se jab aap ke yahan zabah par paabandi ya qanooni mushkil ho.

◈ Jo log har saal Qurbani karte the magar is saal Qurbani dene ki taaqat nahi rakhte hain unhein ghabraane ki zaroorat nahi hai, Allah ka fazl aam hai aur us ke fazl se koi mehroom nahi ho sakta. Niyyat ka paaya jaana sawaab haasil hone ke liye kaafi hai jabki us amal ki taqat na ho. Saath hi jo log ek (1) Zil-Hijjah se Eid ki Namaz tak apne baal aur nakhun na kaatein unhein bhi Qurbani ka ajr aur sawab milta hai.

◈ Jo log is ghareebi ke daur mein mohtaaj aur ghareeb hain agar woh qarz le kar Qurbani kar sakte hain to bhi koi harj nahi hai bus shart yeh hai ki qarz ko ada karna aasaan ho.

◈ Ghareebon ki madad karna ek alag cheez hai aur Qurbani karna ek alag cheez hai. Qurbani ke zariye bhi hum ghareebon ki madad

kar sakte hain jin ka zikr upar kiya gaya hai aur nafli aur waajibi sadqaat ke zariye bhi madad kar sakte hain lekin madad ke liye Qurbani ki soorat badal nahi sakte hain.
Allah ﷻ se dua hai ke hamein is aalami waba se najaat de, hamaare rizq mein kushaadgi aur barkat de aur har tarah ki Ibadaat ki adaayegi mein hamaare liye aasaaniyan paida farmaaye. Aameen!

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Note :Isey khudh bhi padhey aur doosron ko bhi share karey.Mazeed Deeni masail, jadeed mouzuaat aur fiqhi sawalat ki jaankari keliye visit kare

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